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THE JAINA GAZETTE

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PAMPA'S ADI PURANA: (Summary).

BY

Prof. R. Tatacharya, M.A., L.T.

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THE poet Pampa: The ancestors of the poet were residents of a village near Vengi town in Vengi country. They were brahmans of *Vatsa gotra*. Madhava Somayaji, one of the ancestors had made several *yagas*, and was famous among the brahmans of Vasanta Kotturu, Nidugundi and Vikramapura. His son Abhinava chandra was famous for his liberal *danas*. His son Komarayya was celebrated as having mastered the *Vedas* and *Vedangas*. To him was born Abhirama. This Abhirama adopted the Jaina religion as the best dharma for the exalted brahman community. His son was the famous Pampa—called Indra on Earth, the ornament of the *vatsa vamsa*, the sweet lark of the forest of Konda Kunda-anvaya. The flag of the Brahman community he became by writing the Adi Purana—so says Ranna.

Ranna says that Pampa flourished in the Ratta country. But Pampa, in his Vikramarjuna Vijayam, after a glowing description of Banavase, exclaims "How can I ever forget the Southern country!" Therefore, he belonged to Banavase, and for some reason, probably military service, under Arikesari had to live far away from his native land. No doubt, he wrote his works while at Puligere.

The Adi Purana was written in Saka year 863 Plava i.e., 941 A. D.; and as Pampa was born in the year Dundubhi, he was about 39 years old when he wrote this famous work. Pampa was evidently a disciple of Devendramuni. There is reason to suppose that he was in his time the only learned disciple of the Konda Kunda genealogy.

Pampa must have been a famous warrior under Arikesari of the Chalukya line at Puligere. Arikesari rewarded him amply for his poems which perpetuated the king's fame, and gave him —a gift of Saram-Dharmapura in Bacche sasira as *agraharam*. With these honours, Pampa got the titles—Sukavijana mano mana-sottamsa hamsam, Kavitagunarnavam, Samsarasarodayam, Sarasvati maniharam, and Puranakavi. 'Kavitagunarnavam' pleased him most.

Almost all Kannada poets praise Pampa. The dialect is the pure Kannada dialect of Puligere. Writers of Grammar, Rhetoric, and Anthologies have largely drawn from his works.]

[Incantation: Vrishabhasvami, Siddhas, Acharyas, Upadhyayas, Sarvasadhus, Yakshi Chakresvari, Yaksha Vrishabha; Sarasvati, Sruta-Skandha Vana, Samantabhadra, Kavi Parameshti, Pujyapadasvami, Griddha Pincchacharya, Jatacharya, Srutakirtyacharya,—the heirarchy of acharyas; Maladhari Siddhanta, Devendramuni, Jayanandimuni, and Akalankadeva.

The account is traditional having come down regularly from Purudeva, Ganadhara down to Virasena, Jinasenacharya. It was narrated by Vrishabhasena Ganadhara at the request of Bharata the first Chakravarti. The same came down by tradition and was narrated to (Srenika) the King of Magadha by Gautama Ganadhara in the presence of Sri Vardhamana Jinendra in Vipulachala (Mount).]

In Alakapura East Videha there reigned King Atibala. His queen was Manohare, and their son was Mahabala. The king resigned his kingship to his son, and took the Jina diksha under Gunadhara Kevali, and went to *tapas*.

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King Mahabala, and his queen Soundari were holding *Durbar*. At the durbar, were discussed the several religious faiths and Svayambuddha the chief councillor succeeded in establishing the supremacy of the Jaina *darsana* (faith). Illustration was given of Dandaka, a former king of his family (his queen Sundari, their son Manimale) who was fond of wealth, became a serpent on death guarding the treasured wealth for his son. One day Manimale met a sage named Aticharana, and learning the life's history from him of the serpent, advised him on the right path. The serpent died, and entered Soudharma Kalpa. From thence he came down, and in return for the good done to him by his son presented him many jewels which the present king still wears.

Again Sahasrabala the great grandfather of this king Mahabala tired of *Samsara* made over the kingdom to his son Satabala, and he in his turn to his son Atibala, who in his turn made over to the present king Mahabala. Satabala who after *tapas* went to Mahendra Kalpa met the king Mahabala one day at the Holy Chaityalaya and advised him as his grandson to hold fast in Jain faith, the faith of the family, which the king can well recollect.

By such illustrations and other arguments Svayambuddha was able to prove the supremacy of the Jaina Dharma

Once Svayambuddha went to Chaitya *puja* and meeting the Charanas Adityagati and Arinjaya asked them, if at all Mahabala would become a *bhavya* (faithful follower), merged as he was in samsaric pleasures.

The Charana replied: " He is a bhavya, and his diksha is nearing. In Jambudvipa, W. Videha-Gandhila country, town Simhapura, King Srishena ruled. Soundari was his queen, Jayavarma and Srivarma were their sons. Srishena, while renouncing, placed the younger son Srivarma on the throne. Jayavarma thus enraged, took to *tapas* with intent to become king in the next birth. Bitten by a serpent he died. Just then a Vidyadhara appearing in the scene in all splendour, Jayavarma passed away desiring to become a Vidyadhara. Thus sacrificing

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the nobler fruits of *tapas* for the baser comforts of a king, he became your king Mahabala.

"To-day, after a bad dream, he will be eagerly expecting your return. He has only a month more to live. Narrate to him his dream; he will believe you and follow your advice towards the Right Path; and then—Mahabala duly taking to tapas will be born in order as Lalitanga, Vajrajangha, Bhogabhumija, Sridharadeva, King Suvidhi, Achyutendra, Vajranabhi, and then going to Sarvarthasiddhi, will become Adi-Tirthankara.

You too will be quite rid of Samsara in the next third birth."

Svayambuddha came back and narrated to Mahabala all that he had learnt from the charana. Mahabala, with full faith in him, celebrated with pomp the *mahamaha*, left the kingdom in charge of his son Atibala, and took to tapas, Svayambuddha officiating as high priest.

Passing away, Mahabala went to Isana Kalpa and became Lalitangadeva with four devis Svayamprabha, Kanakalate, Kanakamale, and Vidyullate.

His term of life spent there, he was born as Vajrajangha son of King Vajrabahu and Queen Vasundhare of Utpalakheta.

Svayamprabha too, pining for her lover Lalitangadeva, on the expiry of her term in the Isana Kalpa came down as Srimati daughter of King Vajradanta and Queen Lakshmimati of the town Pundarikini in E. Videha Jambudvipa.

Once reminded of her former birth and recollecting her lover Lalitangadeva, srimati fell into a swoon; and recovering, wrote down her former history.—"The third birth before this, in Patali town—Gandhila country, W. Videha, north of the River Sita, Dhataki Shanda—E Mandara; Nagadatta the merchant and his wife Vasudatte had five sons Nanda, Nandimitra, Nandishena, Varishena, and Jayasena; two daughters Madanakante and Srikante. Before I was born, my parents, and brothers and sisters had passed away; the house was plundered by robbers. I had to be brought up out of the remnants of the offerings in the cremation ground and having

no name I was known as Nirnamike. Now mother's mother too died. I went to a forest called *Avaharita charita*. There on the top of a hill called Ambaratilaka, I sighted the sage Pihitasravamuni. On bending my knees before him, the sage said, 'Here in Palalakutagrama, you were born as Dhanasri daughter of Devila and his wife Vasumati. One day you threw some dregs into the sacred study of the sage—Samadhigupta The sage remarked immediately that you entangled thereby in Samsaric bonds by your unworthy act. But on begging his pardon and repenting for the sin, you were able to get this human birth, and now you have to wash away your sins by the water of Jinendra Dharma.' Thereupon at the holy feet of Pihitasravacharya I took to tapas, and passing away became Svayamprabhe the wife of Lalitangadeva in Isvarakalpa in the Sriprabhavimana. Then, in company with Lalitangadeva, I paid respects to Pihitasravacharya out of gratitude. When my lover passed away, I performed the Jinendra *mahime* and was born here. Now I cannot live unless I am again united with my lover, who is born somewhere on earth. His image is still before my eyes. As it is difficult to get at him, I shall spend away my time as a virgin worshipping this portrait of him that I have drawn "

Pandite, the girl's maid resolved to go in search of the man corresponding to the picture. She reached the sacred Chaityala, and hung the picture in the hall, expecting the consummation of her desire.

Meanwhile Vajradanta proclaimed Svayamvara for his daughter. He said to her, 'Listen, from our holy guru Yasodharacharya I learnt that in the fifth birth before this, I was Chandrakirti son of king Kesava of Pundarikinipura. In company with my friend Jayakirti, I took to tapas under Chandrasenacharya in the forest of Pritivardhana, and passing away, I went to Mahendrakalpa, Jayakirti following. Thereupon, our term being over in that Kalpa, we came down to Ratna-samchayapura—Mangalavati—E. Videha—Pushkaravaradvipa as sons Srivarma and Vibhishana to king Sridhara and his queen Manohare.

When we came of age, our father took to tapas. My mother took the *Vratas*, and passing away, was born as Lalitangadeva in Isvarakalpa. Then Vibhishana died; and when Lalitanga came to advise me against fond Samsaric attachment, I took to tapas under Yugandharasvami. Passing away I went to Achyuta kalpa, I met Lalitangadeva. On the expiry of his term in Isvarakalpa, he was born as Mahidhara son of Vasava and Prabhavati of Gandharvapura—Mangalavati country—E. Videha—Vasava left the kingdom to his son Mahidhara and took to tapas. Prabhavati took to tapas under Aryika Padmavati, and attained to Pratindra state in Achyuta kalpa. Here Mahidhara after making *puja* to Vinayamdhara Yogi who attained Nirvana in Pratibaddhapura—Vatsaka—E. Videha north of Pushkardha Mountains, went to CHAITYALAYA.

There I met him and advised him towards the Dharma. Mahindra thereupon made over the country to his son Mahikalpa, took dikshe under Jagannandana Guru, and in time went to Pranata kalpa. His period over there, he came down as Ajitanjaya son of Jayavarma and Suprabhe of Ayodhya—Gandhila—W. Videha—E Mandara—Dhatakishanda. Jayavarma renounced, placing his son Ajitanjaya on the throne, took diksha under Abhinandana guru. Suprabha, taking to tapas under the Ganini Sudarsana reached Achyutakalpa. Ajitanjaya came by his acts and conduct to be known as—Pihitasrava. One day I met him and brought him to his senses against Samsara. Then he took to tapas under guru Mandasthavira. While he was resting with several charanas in Ambaratilaka, you were then Nirnamike, my mother became also your guru, and following the precept, you took to tapas, and became Svayamprabhe the consort of Lalitangadeva. You must be aware of my praise of the Lalitanga and 22 other Lalitangadevas.

Now for the history of Yugandhara. Minister Amitagati (his wife Satyabhave) to king Ajitanjaya of Susimanagara—Vatsakavati—South of R. Sita—E. Videha—Jambudvipa; his son was Prahas ta, his friend Vikasita. These were very intimate friends. One day they went to the sage Matisagara,

with Ajitanjaya. Their pride broke down, they became the disciples of the guru, took to tapas and went to Mahesvarakalpa.

(To be continued.)

OUR AHIMSA AND NON-VIOLENCE IN NON-CO-OPERATION.

AHIMSA,—non-killing as is broadly understood by this term is our creed. This is the main principle of our religion, the pivot on which the whole structure rests. This word does not only mean non-killing as is commonly interpreted, but has a very wide application, when properly analysed. To kill a bird, any breathing creature voluntarily is, of course, what we forbid, yet there are people in our community who imagine themselves the great followers of the great light, simply because, they don't kill any living creatures or do not eat flesh. Yet they are essentially violating the main teachings of our religion, either consciously or unconsciously. To suppress your inferiors, to cause them misery and agony, to inflict hardships upon them whom it is your duty to protect, to afflict the aged and the poor are more aggravated forms of Himsa than the main, wide sense stated before which is generally held to be the only form of Himsa. Ahimsa demands purity not only in deed, but in thought and words. An unkind word injudiciously spoken is often the cause of more disaster and pain than the severest blade of an assassin's dagger. So, it is to be clearly noted that the word ahimsa according to our sacred scriptures is a very wide word including all sorts of 'Zoobums' which persons in power commit upon those under them.

It is not uncommon to observe people calling our great religion a religion of cowardice and weakness. In their opinion, an exhibition of weakness by not resisting the blows of an enemy and paying him in his own coin is the greatest form of cowardice which deserves all hate and contempt. According to them the present times will only allow 'the survival of the

fittest' and there is no place for weaklings and cowards. Such people do not understand the central truth and ignore the facts as they are. By preaching the doctrine of Ahimsa, Jainism does not aim at making weak generations but has for its objects a greater virtue.

Our religion lays all stress on life of abstinence and simplicity and the observance of Brahamcharya. The source of both physical and mental vigour, which in their co-ordination bring spiritual illumination and realisation of a higher and more perfect self. A religion of this type abhors all weakness and cultivation of strength and energy is the chief object. But what is meant is that this strength and spirit of youth should not be used for suppressing others or crushing the inner life of a man but for winning him over by the great forces of love and soul the outcome of conservation of energy and spirits. An opponent who is overcome by force is only half won; but one who is once forced to arrive at a point where all his animal spirits and desires give way and do not assist him in gaining his laurels, thus rendering him to a miserable state of utter helplessness and ruin. by the great combative magnetic force of one's soul, the soul which is illuminated by the great lights of love and truth, is completely submerged and conquered and once subdued can never lift his head again. According to our religion it is a sign of weakness to follow the common dictum of 'tit for tat' as it is a kind of wild justice. Even the greatest rogues who have darkened their very souls by their dark deeds can be easily overcome by the application of these spiritual forces which can not be resisted by the application of any material measures. This is the true essence of our religion the non use of material and ordinary measures of violence although one possesses them and is at the same time conscious of their possession. The story of the snake and our great Lord is amply illustrative of this great truth. This is what constitues Jainism and is its main circumventing truth.

Now what was non-violence in non Co-operation and what it denoted? not that Mahatma Gandhi wanted his countrymen

to become weak and sheepish and to submit to all kinds of repression and hard measures of the government because of our helplessness and weak state to combat them. But because he wanted to bring down the Government to its knees by fighting with it in place of a battle of bombs and machine guns—a more elevated battle—in which the chief opposing forces are truth and a lofty soul. Contempt for the material forces of the world was the chief ideal and if people had realized its power the position this day would have been entirely different. Violence being the common weapon of nations living in this material age, he wanted to set an example to the West of the renunciation of all such material factors by the East and still becoming victorious in the face of it. But this was not to be. People failed to grasp the inner and educative principles involved in the programme. Now his conception of non-violence is entirely the same as ours. It is not cowardice which induces it but excess of strength which breeds contempt for the use of violence. It is the same spirit which prevents a tiger from taking any note of an ant which creeps all over his body. If this fact were to be realized and carefully grasped it would solve many difficulties of the day.

Let our young men on whom the motherland looks for the alleviation of its sufferings conserve energy and virility shakti as it is called but use it not for combating with others physically but to learn how to suffer, how to repel physical force by the magnetic virtues of spiritual enlightenment. And this is what our Lord Mahavira (the greatest strength) propounded. They say "*Jo marna janta hai vahi maarna janta hai*" one who knows to die knows to kill and let us know how to die cheerfully and without groans for the sake of our country and truth. This and Eternal faith in our power will in due course of time bring us all that we desire. India will not be free by paper resolutions and council debates but by the spirit of youth the cultivation of strength and shakti. Let this be the message from door to door and you will see the miracle. So, essentially people are coming to the same principles for the mitigation of the sufferings which were propounded thousands

2

of years ago by our Lord and they only will bring them salvation.

It is a curious and painful sight to see the descendants of those great leaders of thought and action interpreting the words of their gurus in a frenzy of enthusiasm and thus being led away far from their goal. What is required is calm and cool thinking in peaceful circumstances and, not the waste of heaps of the community's wealth in useless strife and unnecessary litigation.

MEERUT,
29th December, 1928.

PADAMSINGH JAINI, B.A., L.L.B.
Vakil, High Court.

'RIGHT FAITH.'[1]

BY

(A. N. Upadhya B.A.)

"I must launch out my boat. The languid hours pass by on the shore—Alas for me!"—Gitanjali.

Moksha, Mukti, Nirvana, Kaivalya, Salvation—these words are of frequent occurance in the sacred literature of all religions. All these words may be taken as synonymous. The aim of every religionist is to attain that Highest state signified by these words. This Highest state, its conception and definition differ from religion to religion. With some it means the annihilation of the individual entity and with others the absorption of the individual by the Universal entity and with some others it means the attainment of the position of the Universal entity by the individual one, according to *sane* set path. This final condition—whatever may be its significance—has been the aim of all religions both in the East and West. Just as the significance differs so also the paths leading thereto do differ in their various details.

Jainism, an ancient religion of India, now quite famous for its independent metaphysical insight and Logical flight, has also

1. *Samyagdarsana.*

recognised *Moksha* as the aim for its votaries. And with them *Moksha* means the liberation "from all *Karmic* matter, owing to the non-existence of the cause of bondage and to the shedding (of all the *Karmas*)"[1] Meaning thereby, the soul must be free from all *Karmas*, the fresh passage of them must be stopped and the already depositted ones should be completely destroyed. The above explanation is rather technical. "Jainism with such a clear cut definition, stands beyond the reach of the difficulties with which the Dualists and the Non-dualists are generally charged." It is the Spiritual *Swarga* of the soul from the *Karmic* fetters whether of iron or of gold."[2]

With Sankhyas the path leading to salvation consists in the knowledge of twenty-five principles and thereby separating the *Prakriti* from *Purusha*; with the Yoga school it consists in the meditational absorption after going through a series of steps of physical, moral and mental training; with Bhakti-marga it consists in Faith based an neither reason nor intution—and it reaches the bank of what is called Blind-faith With the Jains the path of Salvation consists in *Samyagdarsana*, *Samyagjnana* and *Samyakcharitra*—[3] all taken together. For the sake of convenience we may translate them as Right-faith, Right-knowledge and Right-conduct. In this article we propose to deal with the first.

Ancient *Acharyas* have given greater importance to *Samyagdarsana* and they have spoken of it in glorious terms. This is considered to be the root of all *Dharma* and it is the first step of the ladder leading to Salvation. Let me quote in translation some original passages where it is described. "In whose heart there is going on forever the flow of the water of *Samyaktva*, the *Karmic*-sandy cover of his, though binding, is destroyed"[4] "Those whose hearts have been purified by Right-faith become the lords of splendour, energy, wisdom, prowess, fame, wealth, victory and greatness; they are born in high families and possess the ability to realise the highest ideals, [*Dharma*

1. *T. Sutra* X. 2.
2. *Samayasar* 146.
3. *T. S. I.*,
4. *Darsan Pahuda* 7.

(religion) *Arth* (wealth), *Kama* (enjoyment) and *Moksha* (salvation)] of life; they are the best of men."[1] Those who have followed these quotations may very well understand the significance of *Samyagdarsana* from the point of view of this world and the other world.

Here it would not be out of place to discuss the English equivalents of *Samyagdarsana*. Many sacred works of Jainism are translated into English and many essays too have been written and this word is adapted in various ways:—'True Insight'[2] 'Right conviction'[3] 'Right Belief'[4] 'Right cognition'[5] Perfect Faith'[6] 'Right faith.'[7] This lack of unity of translation is due to various reasons. Philology has taught people to take always the etymological meaning of words. But to me it appears that this principle cannot be followed without difficulty. And one instance I might point out here. Many Orientalists, both Indian and European have stumbled over the meaning of the word *Dharma*, one of the queer words of Sanskrit vocabulary, as used in Jaina Physics where it means the fulcrum or principle of Motion' while the scholars took it as Merit'; nothing can be more absurd than this. Many words such as *Padarth* and *Dravya* are common to both Nyaya school and Jainism but in details there is a great difference and hence we cannot say that the *Padarth* or the *Dravya* of the Jains is the same as that of the Naiyayikas. The word *Samyagdarsana* is also met with in Sankhya Philosophy of Maha Bharata[8] and to me it appears that the meaning of the word there, is quite plain. If we consider only the root-meaning, it may be translated as Right Sight but this has not the significance given in Jain works. The meaning of the word has been a puzzle to many. *Tatvarth Slokavartika*[9]

1. *Ratnakarandaka*, 36 Translation by C. R. Jain.
2. 'Introduction to Jainism' by J B. Latthe.
3. 'Outlines of Jainism' by G. L. Jaini
4. 'Practical Path' by C. R. Jain.
5. By somebody.
6. S. B. J. I.
7. Householder's Dharma.
8. *Santiparvan*, Ch. 311; 45.
9. Page 83, Bombay Edition.

has dealt this point at length and the conclusion is that the root *Dris* has many meanings, to see, to cognise, to have faith in (*Sraddhana*) and only the last word is the meaning of the above root in the Jain sense. The author has discussed and avoided all the *Avyapti* and *Ativyapti* faults. When we are expounding the meaning of *Samyagdarsana* according to Jains we are not justified in discarding the traditional meaning handed down through scriptures unless they contradict each other. Properly it must be translanted as 'Right Faith.' But the word Faith is sometimes offensive to the so called Rationalists and Independent thinkers. Is the rationalist devoid of 'faith.'? Can he do without the 'Laws of thought'? If *Sraddhana* means conviction I have no objection to the term Right conviction and who ever thinks that faith is always blind, may safely adopt this word. Conviction is subjective. Conviction with regard to a thing may differ from person to person but such is not the case with Faith. My conviction with regard to the Political future of India may not be the same as that of my friend, though both of us equally claim the possession of Right conviction. The words sight, Insight, cognition are used only to avoid the word Faith which in their eyes is identical with Blind Faith. The Jain Faith is not blind; it is not forced through the agency of any superhuman being. Even though Right Faith precedes Right knowledge, ordinary knowledge consisting of reasoning, doubting, argumentation does precede Right Faith. What is known as Right knowledge is far superior to this one. As an authority for my above statement I may quote *Gatha* 307 from *Kattigeyanuppekkha* where the author says '*Nani pavai Sammattam*'—a learned man attains Right Faith.' Note the word '*Nani* and tell me whether Jain Faith is blind. And also note the *Gatha* 18 of *Samyasara* where the author says "*Evam hi Jivaraya nadavoo taha ya saddahedavvo | Anucharidavvo ya puno so cheva du Mokkhakamena*" "And in this way the Lord-Soul is to be understood (known) and so to be believed and again is to be acted upto, by him who is desirous of Salvation." Know, believe and act—this is the key of success.

(*To be continued.*)

ADDRESS TO BRAHMACHARI SITAL PRASADJI

(Copy of the Address presented by the members of the Jain Graduates Association, Rohtak, to Jain Dharma Bhushan Dharma Divakar Brahmachari Sital Prasadji on 11-11-28.)

We, the members of the Jain Graduates Association, Rohtak, on the eve of your departure, humbly and dutifully render you our most cordial thanks for your kindly agreeing to spend the rainy season this year at Rohtak and for all the benefit-religious and secular that we have been able to derive from your readings of the Shastras and from your frequent discourses on subjects, religious, social and philosophical, which have commanded the admiration of us all.

We fully appreciate the many and various qualities of head and heart which you possess. Your clarity of thought, keen and deep insight, into religious and secular matters, firmness of purpose and above all your spirit of toleration have not only stifled all opposition, but given a great impetus to the spirit of enquiry. Your example will serve as a beacon light to the future workers for a long time to come.

In the field of religious literature, you have not only written several original books of great merit and translated others into simple and beautiful Hindi, but you have also encouraged and guided others in the work of English translation of several ancient scriptures such as Gomat Sara and Samaya Sara etc. The Jain Mitra owes its present reputation and popularity to your long connection herewith and to your learned and thoughtful contribution thereto, which have aroused a wide spread awakening in the Samaj.

While occupied in the study and teaching of religion, you have found time to study the social needs of a modern community, placed as we are, and you have carried on a relentless

war against those social evils which are eating into the very vitals of our social fabric. By your writings, speeches and examples you have laid the firm foundation of the social reform movement among the Jains on sound lines. In this connection your admirable work for the education and general uplift of women needs particular mention.

In collaboration with the late revered Seth Manak Chand, Hira Chand of Bombay you founded, besides several Sharavak Ashrams, many hostels which, besides catering to the secular needs of the Jaina students provided for their religious instruction as well. You were generally his right-hand in the many charitable and educational activities which he founded. Your work as Principal of the Syadvad Maha Vidyalaya Kashi is too well known to need any particular mention here.

We had long heard of the busy and crowded life you led, your presence here has enabled us to visualise it. You have greatly inspired all young and old, and instilled fresh life and vigour into our various institutions and all other activities.

We have felt that your very existence is a real blessing to the Samaj and your work for our spiritual and secular uplift will serve as an immortal monument of bold and clear thinking, spirit of sacrifice, and toleration of differences.

In the end we bid you good-bye and offer you our sincere thanks for all that you have done for us and assure you that you will always have an abiding place in the hearts of the Jains of this district.

THE MARRIAGEABLE AGE OF BOYS AND GIRLS IN INDIA.

MARRIAGE is a divine institution and has been held as indispensable for the health and well-being of mankind in all ages and in all climes. Statistics show that married people live longer than single. An extensive census taken in England for the purpose of comparing the ages of a specified number of married persons of both sexes with the same number of those who were single, shows that 78 married men attain the age of forty, while only 41 bachelors reach the same age. The difference is still more striking as age advances. At 60, there are 98 married men alive to only 22 unmarried. At 70, there are only 11 bachelors alive to 27 married men; whilst at 90, there are 9 married men to 3 bachelors. The same rule holds good with regard to the female sex. Married women at the age of thirty on an average, may expect to live 36 years longer, but the unmarried only thirty. Of those, who reach the age of 45, there are 72 married women alive for 52 single ones. These statistics have further proved that not only does marriage promote health but health promotes marriage. There is no doubt that bachelors take less care of their health than married men, having no partner in life to keep, so to speak, a strict eye upon them. They also, generally speaking, have no one with whom they can share their trials and sorrows, so making the burden of them greater, to bear. Sometimes, too, single men, especially in middle life, give way to drink, gambling and other vices which result in mental and physical degeneration. Likewise in the case of maids, who, happily are rare in India, helplessness, loneliness and lack of powerful restraint over their fickle minds, not to mention association with loose characters and bad environments, may lead them to gradual dissipation and early decay. Furthermore, the essence of marriage is that it puts social pressure on the man to protect and support his wife and children

in every society that is not far gone towards dissolution and death. Bacon says "In youth, wives are our mistresses, companions in middle ages and nurses when we get old, so that a man has always reasons in favour of matrimony." But the Hindu conception of marriage is something higher, something loftier than this ideal. Here marriage is regarded not as an end in itself but only as a means to an end. As Count Tolstoy puts it, "One will never succeed if one marries merely to ensure a pleasant life. It is a great mistake to place marriage, that is union with the person one loves, as one's chief purpose in life, superseding everything else. Marriage as an end? Well, one marries, and what then? If there is no other purpose in life before, then, afterwards for the two together, it will be terribly difficult almost impossible to find another. It is even certain that in the absence of a common purpose before marriage, one cannot possibly converge after it but only diverge. Marriage brings happiness only when purpose in life of both is one and the same." This represents the spiritual side of marriage whose aim consists not in mere procreation and multiplication of the race in which case, human beings, endowed with highest gifts, the vision and faculty divine, are no better than brutes, but in the attainment of moral and mental perfection and the realization of true-love i.e., love to God and love to fellow-beings.

Having thus established the need for and the utility and sanctity of marriage, from social, health and religious viewpoints, we shall proceed to discuss the age at which marriage should be solemnized. In determining the marriageable age of a boy, three fundamental factors must be considered viz., (1) whether the boy has passed the student stage—the stage, as Shakespeare describes it, of 'the whining school-boy, with his satchel and shining morning face, creeping like snail, unwillingly to school; (2) whether he has attained sexual maturity and is physically strong, hale and healthy and fit to enter into marital relations and (3) whether he is in a position to earn his bread and bear the family burden. We have already pointed out in a previous article that a boy under modern conditions can only complete his student's career in his twentyfifth year and that during this

period, he should dismiss all thought of matrimony from his mind. (1) " A Brahmin, having lived the first quarter of his life with a Guru, (here life's span is a hundred years), should live having taken a wife, the second quarter of his life in his own house." (2) " The course of study of the three Vedas (Atharvana Veda excepted) to be gone through in the house of a Guru is for thirtysix years, the half of that, or a quarter or only until mastery." (3) Let a twice-born dismissed by (his) Guru, having bathed according to rule, marry a wife of the same caste endowed with good marks.' From the above texts of Manu, it is apparent, that a student, commencing his studies in his eighth year, continued it for 36 years or 18 years or 9 years or until mastery in the hermitage of his Guru, and thereafter entered the duties of a householder. Even in the time of Buddha, students practised juvenile chastity (Brahmacharya) for 37 years. Magesthenes had recorded (B C. 300) that Brahmans were under the care of learned men and lived for thirty seven years as philosophers before becoming householders. Thus, the minimum marriageable age fixed by Manu in the Vedic period, was 17 years and the maximum 44, the intervening age being 26. The age of 18 now fixed by the Select committee of the Legislative Assembly for the marriage of a boy, judged from the standpoint of a student is neither unjust nor arbitrary. —(*Health*).

The Hindi Jain Encyclopædia, Vol. I.

BY

B. L. Jain 'Chaitanya,' C. T.

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NOTES AND NEWS.

Happy New Year.

While wishing a happy and prosperous new year to all our Subscribers, Contributors, Correspondents and Readers, we offer our sincere thanks to them for the help they have been giving to the Gazette in the past years and request them to continue their patronage in the future also.

*　　*　　*

How to help the Gazette.

We wish to suggest to our Brethren the following ways of helping the Gazette.

1. By enlisting new subscribers to the Gazette.

2. By sending articles and Notes for publication in the Gazette. The articles may be on religious, political or social problems relating to the Jaina Community. Lives of Jaina Acharyas and Jaina leaders and accounts of Jaina sacred places, Jaina institutions and Jaina festivals are also welcome.

3. By sending photos or blocks of photos of Jaina Tirthas, Jaina leaders and institutions for publication.

4. By sending donations to the Gazette whenever possible.

*　　*　　*

Arrears of Subscription.

It is regrettable to note that some of our Subscribers have not yet paid their subscriptions for 3 or 4 years. Since it will be difficult to publish the Gazette without adequate funds, we request the Subscribers to remit to us as early as possible their arrears together with the subscription for the current year.

Those who have paid till December 1928, may send their subscription for the current year per M. O. since a V. P. P. will cost them three annas more.

*　　*

To every Reader of the Jaina Gazette.

The Hon. Secretary of the Jain Mittra Mandal, Delhi writes :—

It is a pleasure to us to inform you that the Vir Jayanti celebration this year comes off on the 21st April. It is now 2527 since Lord Mahavir came into the world. He was the last, the 24th Tirthankara of Jainism, one of the most ancient religions.

The Jains form an influential and respected community in India. The Jain Mittra Mandal belongs to this community and represents it. The Mandal celebrates the holy occasion of the Great Lord's birth with solemn eclat and rejoicing. Scholars of repute, from far and wide, of all faiths and religions participate in it, and the occasion is fully availed of to propagate the teachings of the Lord. Articles from scholars of great repute have been solicited and are expected.

We know of your love and interest for Jainism and therefore we take the liberty of approaching you with the request that you will write something for us to be read on the occasion. We shall greatly value anything received from you bearing on the life of Lord Mahavir, or on any of the following subjects :—

(i) Spirituality,
(ii) Duties of man,
(iii) The Five minor vows in Jainism,
(iv) Lord Mahavir and his times.

Let us thank you in anticipation as we know that your sympathies and good wishes are with us. Please do note to send us something, if only a few lines by way of encouraging us on our undertaking.

* * *

An Anomalous and Unjust Ruling.

The Secretary, Jain Mittra Mandal, Delhi, writes :—

As a result of repeated requests and representations made to the authorities of B.B. & C.I.Ry., to stop Express Trains at Patunda Mahabir Road Station,—a place where, according to

the reply given by the Hon., Member to an interpellation in the Legislative Assembly in September 28 asked by Mr. Sarabhai Nem Chand Haji, about 6,000 persons go every year for pilgrimage, the authorities have persistently adopted an adverse mood.

The Bombay Peshawar Express haults at Hindeun City,— Gangapur City Malarna, Indargarh, Lakheri, which is only 7 miles from Indargarh and which place seems to be of no special importance. Then again she stops at Raotha Road, Darah, Morak, Suket Road, Shri Chatrapur, Bhawani Mandi, Garoth, Suvasra, Chaumahla, Gadguchaalot, Luni Richa, Mehidpur Road, Khachraud, and Bangrod, namely at 14 places within a distance of 138 miles. The anxiety of the Railway administation to reduce stoppages in respect of 19 Down and 20 Up Bombay Peshawar Express has therefore been proved to demonstration to be a mere excuse without any substance and based on obstinacy and coupled with a woeful disregard of the convenience of an overwhelmingly large numbers of Jain Pilgrims, whose interest and convenience it should be the duty of the Railway Authorities to adequately safe-guard and provide for.

By the negative reply of the Railway authorities the Sentiments of the Jains all over India have been cruelly hurted. We again make an appeal to the Authorities concerned to revise their decision.

* * *

New Terrors for War in Skies.

A piece of metal, twice the strength of steel but only half the weight of aluminium, was tossed up into the air by Dr. Hilton I. Jones, the well-known research chemist, as he discoursed to the Executives' Club at Chicago recently.

This new metal and a new poison-gas, he said, would destroy the world.

He talked reluctantly of the new gas, cacodyl isocyanide, which, he said, was known to all world Powers, who, however, would hesitate to use it, so terrible and destructive was it in its effect on life.

" It will destroy armies as man snuffs out a candle,"

remarked Dr. Jones, "but I don't believe the nations of the world would use it for warfare because they are seeking a gas which will incapacitate, not kill men."

Then he produced a little piece of metal aud smiled, saying, "Here is another discovery."

"This metal is called beryllium, and it will revolutionise the aeroplane industry.

"It is twice the tensile strength of steel and only a fraction of its weight. It is so hard that it will cut glass, but you cannot scratch it.

"Build a 400-h.p. aeroplane engine with this metal and it would be so light that a man could easily carry it away.

"Imagine a nation building aeroplanes of new bakelite metal called aldur, which is practically invisible. Such planes equipped with engine made of beryllium and carrying bombs containing the new gas would destroy armies."

The chemist showed the listeners two types of tear-gas guns which, he said, would be the average man's best protection against burglary. He picked up one which looked like a fountain-pen, saying. I can take this fountain-pen gun and discharge it at a man 20 ft. away, and in a twinkling of an eye he will be blinded for half an hour. You can't miss, and it is not against the law."

* * *

Doing without Sleep.

Michael McCarthy, of Kinsale, is certainly the Record Septuagenarian. "This is what he told me," writes a "Daily Express" correspondent.

The ordinary man sleeps as much in a week as I do a year. I have slept as any man in my time, but I found out that sleep was a waste of time and I gave it up.

At first it was difficult, but I gradually brought myself to go without sleep. I take a short nap now and again, of course— that is, when I cannot find anything else to do.

Mr. McCarthy devotes the time saved from sleep to enjoy-

ing himself. He is a baker, and works from eight o'clock at night to seven in the morning.

As soon as he has finished work he takes out his hounds and goes hunting. When the hunting season is over he spends his days on the banks of the rivers about Kinsale.

"Sleeping is only a habit, and at the most I sleep only five or six hours a month," he added. "I never yawn, and I forget when I was last tired. Life is too short for sleep. I have never been seriously ill in my life."

Mr. McCarthy owns more than twenty fox hounds, and claims that some of the leading followers of hounds in England have hunted with him. "When the British soldiers were in Kinsale the officers frequently hunted with my pack, and many a good day's sport we had," he said. "Of course, I could not afford a horse, but my knowledge of the country allowed me to keep up with the pack."

Kinsale is eighteen miles from Cork city, but Mr. McCarthy frequently walks there and back in the same day.

* * *

New Method to Purify Water.

Ordinary city water is, of course, supposed to be potable, which means that it is free from B. Coli and dangerous bacteria, although the bacteria count may be as high as 1000 per cubic centimeter. Treatment with ozone is said to eliminate practically all bacteria. Usually the only ones to be found are a few of the more hardy spores which are not at all dangerous, such as the hay bacilli. In addition to this ozone treatment will remove any foreign tastes or odours such as that contributed by chlorine and will also oxidize a high percentage of any organic matter which may be carried in solution in the water. This organic matter is picked up from leaf mold and other discoloration, as the water travels through the earth. The treatment with ozone delivers a water of crystal clearness from bacteria and with a very low organic content.

There are many methods of producing ozone but only a few have any commercial value. Competent authorities agree that

the most practical means for ozone production is from the action of an electric brush discharge which occurs when a current is passing between two electrodes through an air gap and a solid dielectric. The brush discharge is characterized by its peculiar noise, its blueviolet colour, its gentle flow, the production of the so called electric wind, and above all by its remarkable property of converting oxygen into ozone.

The apparatus illustrated uses this method of producing this extremely active gas which is then bubbled through a column of the water to be treated. The same apparatus has been adapted to the purification and deodorization of air and for the purification of water in swimming pools. Manufacturers of bottled beverages are turning to this method of insuring the purity of the water they use.—" Forward."

* * *

Looking for the Ark

A search of Mount Ararat by aeroplane in order to bring Noah's Ark to Chicago as an exhibit during the proposed 1933 World's Fair is suggested by Mr. William Strong, a former President of the Chicago Chapter of American Engineers, who offers to form a corporation to finance the expedition.

" If Noah's Ark was built it may be in existence to-day", said Mr. Strong. " It grounded on a mountain, where the rareness of the air would check decay."

The possibility of the Ark having resisted the action of the elements since it went aground is good according to Mr. Strong, who is a well-known flyer and a member of the Moody Bible Institute Alumni Association.

" If Noah's Ark could be brought to Chicago would it not prove a drawing card ?" asked Mr. Strong.

" Wooden chariot wheels have recently been unearthed in Mesopotamia and they are estimated to be 5,000 years old. That being the case it is safe to say that only fire or earthquake, or an avalanche could have destroyed the Ark.

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